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DIALOGUE

BETWEEN

Mr. FEARING and Mr. CONSOLATION;

OR,

A WORD OF COMFORT

TO THE

*Fearful of Christ's Flock;*

TO WHICH IS ADDED, IN VERSE,

A few Reflections upon the State of the Glorified.

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By ORLANDO JEARY.

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"Comfort ye, comfort ye my people, saith your God."

•ISAIAH xl. 1.

"Feed my Lambs." JESUS.

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COURTEOUS READER,

**I** Here present unto you my little book, called, *A WORD OF COMFORT to the Fearful of Christ's Flock.* If you are one of that number, I pray God that you may find it so to be to thy soul; and if thou should, give God all the praise, for the author I am sure is too unworthy to have the least; but if thou should be one that enquireth, What could induce such a poor creature as me to publish a pamphlet? I would answer, That I read in the blessed word of God, that Jesus multiplied the Lad's barley loaves, and made them sufficient to feed a multitude of five thousand and upwards. This therefore has encouraged me to present my barley loaf to you; hoping that God will multiply the same, and feed some hungry soul with it. But if thou should be too proud to feed of a Lad's barley loaf, I pray thee not to break it to pieces, but leave it for somebody else, who may not be so dainty as you. But if my reader should be one of those fast growing ones, which has grown out of the reach of doubts and fears, I

would say, I did not intend any of my barley loaf for you. It is intended only for the fearful of *Christ's Flock*, and they alone will feed of it; and they will not despise it, because the ingredients are but common. But if my reader should be one who is still in a state of nature, and an enemy to God by wicked works, and should ridicule and despise my barley loaf, I would say, However you may despise the Lad's loaf, if you are not brought to feed upon Christ Jesus, who is the bread of life, by precious faith, it had been better for thee if thou hadst never been born. And if you should ask me, Why so? I would answer, Because it is written in the word of God "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi. 53. That this little book may be blessed to the soul of some fearful Christian, is the fervant (though unworthy) prayer of their's, sincerely, for Christ's sake,

ORLANDO JEARY

No. 4, Belmont Row,  
Vauxhall.



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## DIALOGUE.

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*Consolation.* WELL met, Mr. *Fearing*, How is it with thy soul? \* Is Christ precious to you?

*Fearing.* Ah! friend, I know that there is enough in Christ, to make him precious to his people, but I am often fearing that I am not one of his people.

*Con.* Fears, I believe, are what all God's people are subject to, more or less. † But from what does your fears in this respect arise?

*Fear.* The causes from which my fears arise, in this respect, are very many

*Con.* My dear friend, mention a few of the causes, for it may be that God will, by my instrumentality, communicate comfort to your soul; for thus has

\* It would be well for all Christians, when they meet together, to enquire more after the prosperity of the soul, than the body.

† I would not have any person think that I would wish in the least to harbour doubt and fears, far from it; but for my own part, I think that professor, be who he will, that never experienced a doubt or a fear, with respect to the state of his soul, is a very doubtful character.

he spoken by the mouth of the Prophet, "I, even I, am he that comforteth you." Isaiah li. 12.

*Fear.* The first cause then that I shall mention is this. I am often in company with the people of God, and I can perceive that they no sooner begin to converse about the preciousness of Jesus, but the tears which fall from their eyes speak the comfort of their hearts. And again, I can perceive when they read the sacred word, and there see what he has done and suffered, in order to complete the work of their redemption, their hearts seem almost ready to burst with love to him. While I, a poor hard hearted sinner, can at times converse about Jesus, and the manifestations of his love, and feel no kind of impression made upon my mind, nor do I feel my soul humbled before him as I could wish. And again, as it respects reading his holy word, (I need blush while I speak of it), I at times sit down to read it, and though it is so full of comfort to the children of God, and though there be such a multitude of exceeding great and precious promises, all of which are yea and amen in Christ Jesus, 2 Cor. i. 20. yet it appears only as a dead letter, my heart seems as cold as possible; and when this is the case, I begin to fear that I am yet a stranger to the work of grace upon the heart, for surely if I was one of the called of God, it would not be thus with me.

*Con.* My friend, you are not the only one that are

fearing upon this ground, for I myself have conversed with many, whom I believe are true followers of the blessed Lamb of God, who have also been fearing upon this account. I know that some of God's children shew the comfort of their hearts in that external way more than others do, and yet we must not suppose that they are more sincere than those who feel it internally, without thus shewing it externally. Neither do I think you, my friend, should be too hasty in drawing the conclusion, that you are not a child of God, because it is not thus with you; for you should remember, that there are some people who are of a more mild, gentle and affectionate temper naturally than others, and when those persons come to be made the happy partakers of the grace of God, it is generally evidenced more externally, than it is in others; (though I am fully persuaded that no person can be made the partaker of the grace of God, without evidencing it to the world); and to prove this, I think we may turn to the sacred scriptures, where we shall find it is said, that John the divine was the disciple whom Jesus loved, John xxi. 28. And further it is said, that he leaned upon the breast of Jesus, and by doing this, he embibed much of his lovely temper and disposition; and also all his writings seems to be wrote in the spirit of love, more than any of the other disciples; and yet we must not suppose that he was more sincere than

any of the others were, by no means. And again, I observe that you should remember that there is such a thing as having the passions moved, and the heart not truly benefitted, so that I think we should covet the inward and spiritual grace, more than the outward and visible sign. If you can appeal to God, that it is the desire of your soul to be made more humble, and kept so at his dear feet, and also to be made more and more like his dear self, I think there is no ground for your fears in this respect. For remember what the Lord has said by the mouth of his holy prophet, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lvi. 2. And let me observe further, though you wish to be more affected than you are, both when you read and converse about the preciousness of Jesus, it might not be so well; for then, perhaps, you might be thinking too much of that; for our hearts are so exceedingly deceitful, that they cannot be trusted one single moment: so remember that is all for the best; it may be that the Lord is keeping you thus dissatisfied with yourself, in order to keep you humble; and whatever God does to keep us humble, we ought to be thankful for it; for I am sure of this, from heartfelt experience, that a Christian is never so safe, nor never so happy as he is, when he is kept humble at the Saviour's footstool; for then his soul prospers, then Christ is



unspeakably precious to his soul, then the service of the Lord is a pleasure to him, then the world and all sublunary things lessen in his estimation. For be you assured of this, my dear friend, that there is nothing that gives us such exalted views of Jesus, as humbling views of ourselves. Therefore I trust, that instead of being discouraged upon this ground, you will be comforted by remembering that the comfort lies in the heart being softened, and not in the external appearance.

*Fear.* Well friend, I trust the Lord has in some measure strengthened my mind against those fears, which arise from the cause I have mentioned, through what you have been led to say, so that if my fears arose from no other quarter, I think I should be able to get over them pretty well; but the causes and the fears are so many, that I begin almost to think it is not with me as it ought to be.

*Con.* If thy fears be many, blessed be God we have many fear-nots in the word of God. Therefore make known the other causes, for it may be that the Lord intends to comfort and strengthen thine heart against all thy fears, and if so, you and I shall have great cause to rejoice, and bless God altogether. So proceed.

*Fear.* I doubt, friend, if I was to make known to you the various causes from which my fears arise, I should only tire your patience.

*Con.* Believe me when I say, that I am never



more rejoiced, than when I think I am doing good to my fellow sinners; especially when I think the Lord is making me useful to his own people, either as the instrument of building them up in their most holy faith, or in comforting them under any particular fears or trials. Nay, the Lord has said, "Comfort ye, comfort ye my people, saith your God." Isaiah xl. 1. Which certainly implies that his people stand in need of comfort; and there is something remarkable in the words. The Lord does not say, "Comfort ye, my people," only, but "Comfort ye, comfort ye, my people." He repeats it; and in order that his Ministers may be enabled thus to do, "He comforteth them in all their tribulations, that they may be able to comfort them which are in any trouble." 2 Cor. i. 4. therefore be not afraid to mention the causes from which your fears arise.

*Fear.* The second cause then from which my fears often arise, is this. I often hear the one and the other, engaging in the important exercise of prayer, in the church of Christ, and in more select parties, whose very souls seem to be sweetly drawn out after Jesus, whose hearts seem to experience what their lips express, whilst I am not able to open my mouth to the Lord in public: nay I cannot so much as pray before a few friends. And satan often suggests to my mind, even after I have endeavoured to pour out my soul to God in private, that I pray like nobody else, and that God will

never hear such prayers as mine; and that if I was a child of God it would not be thus with me. And I begin to think that I am not what I profess to be, *i. e.* a child of God

*Con.* I will venture to say, that there are some now in glory, who never were blest with the gift to pray in public; and you are not the only one, by many who are now upon the earth, that are deprived of this gift; but, here is one thing which I should wish you to remember upon this head, which is this, never to take the gift of prayer for the grace of prayer; but remember that the Lord looketh at the heart, and not at the lips. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm li. 17. Again, It is a very dangerous thing to have the gift of prayer, and not the grace; for when a man has only the gift, it has a great tendency to make him proud, and also to make him fond of saying prayers, (for it cannot be called prayer where there is no grace) only to be heard of men. Hence you find the Lord Jesus, in the days of his flesh, pronouncing so many woes to those who for a pretence make long prayers. Matt. xxiii. 14. But the man who has the grace of prayer, (though he has not the external gift) is accepted of God; witness the parable of the two men in the 18th chap. of St. Luke's gospel. The one was a Pharisee, *i. e.* one who was externally good, and righteous in his

own eyes, one who had the gift of saying prayers. And the other was a poor sensible sinner; and those went up into the temple to pray. The Pharisee having the gift only, approached the altar with impertinent boldness, and said, "Lord, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this poor publican. I fast twice in the week, I give tithes of all that I possess." ver. 11, 12. While the other, having a right view of himself as a poor, guilty, undone sinner, dare not so much as lift up his eyes to heaven; but smote upon his breast, saying, "God be merciful to me a sinner," ver. 13. Now the conclusion drawn from this by the Lord Jesus, was this, "I tell you, this man went down to his house justified rather than the other." ver. 14. But why so? Because he was humbled before the Lord, under a sight and sense of his own sinfulness. And give me leave to say, if you know what it is from the heart to put up the prayer, "God be merciful to me a sinner," after all your duties, and all your performances, you need not to fear that you are not right, because you have not the gift to pray in public. But further, we shall find that the Lord has a special regard to the heart in the exercise of this duty, if we read the account given us of the Apostle Paul. He being a Pharisee before conversion, I make no doubt but what he had stood many times and said long prayers; but when the Lord Jesus met with him in

a way of mercy, and sent divine grace into his heart, What did he say to Ananias concerning him? " Arise, and go into the street, which is called straight, and enquire in the house of Judas, for one called Saul of Tarsus, for behold he prayeth." Acts ix. 11. His prayer came from the heart now, which caused the Lord to have respect unto it. The Apostle could say prayers while at Gamaliel's feet, but he never could pray until he was brought to Jesus's feet. Therefore, if God has taught you by his Spirit to pray from the heart, rejoice. Not but what gifts are very desirable; but, as I observed to you, without grace they are very dangerous. Therefore I trust the Lord will help you to take encouragement, and not to fear, believing that it is all for the glory of his great name, and your soul's benefit.

*Fear.* Well, blessed be God, I trust I begin to see this in a clearer light than I did; I begin to see that I was thinking more of the gift, than of the grace; but I trust the Lord will go on to discover things more clearly to my view.

*Con.* My heart is rejoiced to hear you say, that the Lord is discovering those things to your mind, and I pray God, that he may continue to do it more and more; nay, I believe that he will do it, for his word declares, that the " path of the just is as a shining light; which shineth more and more unto the perfect day." But proceed to give an



account of the other causes from which your fears arise; for it may be that God will banish thy fears, and give you the "Oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. lxi. 3.

*Fear.* The third cause, then, that I shall mention, from which my fears arise, is this, When I reflect back upon my past life, and consider how many years I have been running the downward road, and what a quantity of precious time I have wasted in seeking those things which can yield no comfort to my soul. And when I consider the number of Sabbaths which I have spent in the ways of sin, I am ashamed, and can scarce believe that the Lord could ever look upon such a vile sinner as me. And this is not all; but when I consider how I used to despise the saints of God, and revile them, this hurts me more; and when I consider how I have turned a deaf ear to the invitations of the gospel, and even run away from the arms of mercy, I am ready to think I have been too vile for the Lord to adopt me into his blessed family.

*Con.* It rejoices my heart to hear you say that the remembrance of your evil ways makes you ashamed, and humbles you; and for this very reason, because it is a fulfilment of that promise of the Lord's, where he is speaking how he will take away the stony heart, and give a heart of



flesh; and after speaking of many more things which he will do for his people, he says, "Then shall ye remember your own evil ways, and your doings that were not good; and shall lothe yourselves in your own sight for your iniquities, and for your abominations." Ezek. xxxvi. 31. And I am sure when those things are discovered to the mind, it will make them ashamed; and when this is first discovered, it often causes fears to arise: we may see something more of this in the character of the apostle Paul. When declaring his conversion in the 22d chap. of Acts, he says, "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him (Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue, them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death, and kept the raiment of them that slew him. And he said unto me, Depart, for I will send thee far hence unto the Gentiles," ver. 17, 18, 19, 20, 21. The apostle Paul, though a chosen vessel, yet he was permitted to run to very great lengths of sin and wickedness, before the Lord saw fit to impart converting grace to his heart; and the reason the Lord had for thus doing,

appears to me two-fold;—First, That he might admire and adore the rich, the free, and the sovereign grace of God, manifested in the conversion of his soul;—and Secondly, That he might ever be humbled under a sense of his unworthiness. And this evidently appears to be the case; for if you read his epistles, you will find that he seems to retain a sense of his nothingness. For when he was writing to his son Timothy, he says, speaking of himself, “Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy.” 1 Tim. i. 13. And when writing to the church of Ephesus, he says, “Unto me, who am less than the least of all saints,” &c. chap. iii. 8. And with respect to you, my friend, though the very remembrance of your former doings are grievous to thee, if they are the means of laying you humble at the Redeemer’s feet, and making you admire the richness of that grace which has converted thy heart, it answers a very glorious end; and, I think, instead of being discouraged, from a view of your conduct in an unconverted state, you ought to rejoice that God has not left you to fill up the measure of your iniquity; for I am sure of this, it is an act of unmerited mercy in God, to convert any soul whatever.

*Fear.* I acknowledge that it is an act of sovereign mercy in God, to save any. But my fears arise from this cause, viz. That I cannot tell

when, nor where I was convinced of sin. Now the apostle Paul's conversion was so eminently manifested, that he had no such ground for fear as I have. Now I have conversed with many of God's people, who have been able to tell me the very time that they were given to see themselves lost and undone sinners; and by what particular means their souls were brought into the glorious liberty of the children of God. And others have informed me how long they were labouring under heavy convictions of sin; and how they have been drove almost into despair, before peace was spoke to their souls. And I can give no kind of account when I was brought to the knowledge of the Lord, but can only say with the man in the gospel, "One thing I know, whereas I was once blind, now I see," John ix. 25. So that at times I am afraid my conversion is not real, because it has been effected so secretly.

*Con.* If you can truly say, that whereas you was once blind, you now see, that is, I apprehend, that as you was once blind to your own state and condition, by nature and practice; whereas you was once blind as it respects your eternal interest, you now see; that is, you now see yourself by the light of God's Spirit, a poor, guilty, undone sinner, by nature and practice; you now see that you must be saved (if ever you are saved at all) by the free, sovereign grace of the Lord Jesus Christ.

I think you have no right to fear, though this work may have been effected in a secret manner. But I observe further, you are not the only one who have been fearing upon this ground, viz. the obscurity of their conversion; but if you look into the sacred word of God, you will find there that the Lord works upon the hearts of his people in different ways; there are some that he chooses to fasten conviction upon first, and that in a very sharp manner; for instance, the Apostle Paul. The Lord sent home conviction so sharp to his heart, that he remained three days and three nights, and took no bodily refreshment, Acts ix. 9. Again, we find the Philippian jailor was so sharply convicted, that "He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas," Acts xvi. 29. A third instance of this kind, I mention, which we read of in the second of Acts, where Peter is preaching Christ to the people,\* and it is said, "Now when they heard this, they were pricked to the heart, (that is, they were sharply convicted of their sin), and said unto Peter, and the rest of the Apostles, Men and brethren, What shall we do?" ver. 37. These, then, (with many more that might be mentioned,) were deeply convicted before they were brought to experience peace in their souls. I shall now

\* Would to God we had no preachers in the present day, but what preached Christ faithfully to the people.



mention a few instances of some whom the Lord called in a more easy and milder way. First, then, as it respects Zaccheus. Jesus coming though Jericho, excited his curiosity, and, therefore, "He ran before, and climbed up into a sycamore tree to see him:" Luke xix. 4. And little did he think that he should be called down by the person whom he wished to see. But to go on, as Jesus came along, he "came to the place, and looked up, and saw him, (this was not the first time the Saviour saw Zaccheus—No, no, he had his eye on him long before he climbed the tree, when he thought nothing about him.) and said unto him, Zaccheus, (O I have often thought that his voice pierced him to the heart,) make haste, and come down, for to day I must abide at thy house. Never had Zaccheus such a guest in his house before. And he made haste, and come down, and received him joyfully, ver. 5, 6. (and no wonder that he did.) But this is not all, for after that he was in his house, Zaccheus "stood, and said unto the Lord, Behold, Lord, the half of my goods I give unto the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house," ver. 8. 9. And I will venture to say, that, that day salvation came to his heart. Now then, my friend, you see that Zaccheus was never called to feel those deep con-



victions of sin that those were which I have mentioned before; and yet we may venture to say, that Zaccheus was as effectually converted as the Jailor, or the three thousand. But, secondly, I will mention the dying thief, who, for his wickedness, was justly crucified; him and his fellow were both crucified, one on each side of our blessed Redeemer; and a little while before he expired, he turned towards his dying Lord, and said, from a feeling sense of his danger, "Lord, remember me when thou comest into thy kingdom;" Luke xxiii. 42. and no sooner did he utter this prayer, but the lover of poor sinners "said unto him, Verily, I say unto thee, this day shalt thou be with me in paradise," ver. 43. Oh! what a soul-rejoicing answer, what a sin-destroying answer; what a Christ-endearing answer. What joy then must be experienced by him in his own soul, to find that he no sooner prays, but he receives a gracious answer. Now, you find, that this man did not labour under any conviction of sin; for he was led to pray, received an answer, and pardon and salvation was spoke to his soul, and all in a very little time; and yet the work was as effectually done in his soul, as ever it was in the apostle Paul, or any other. So that you may plainly see, that the Lord deals in various ways, to bring his people to the knowledge of his dear self. But I will mention another instance, to prove the truth of

this; and that is the instance of St. Matthew, we read of it in the fifth chapter of Luke, it is there said, " And after these things, he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me; and he left all, rose up, and followed him." ver. 27, 28. Now here you find one sitting at the receipt of custom, and perhaps had sit there a long time, thinking to get rich; but God designed him for his own work, and therefore he chose to make use of those plain words, in order to bring him to himself, " Follow me." And we find that he left all, and followed him; this is to shew to you and me that those words did the work effectually. [And if God has been pleased to bring you to his dear self in that gentle way, I think you ought to rejoice, rather than to fear; for let me tell you, my friend, that it is not a very pleasant thing to be so sorely convicted of sin, and be caused to feel the pain of mind which some of God's people have been called to experience. Therefore, if you have never been brought to feel those things, never desire them; but, as I said before, rejoice that he hath drawn thy soul with loving-kindness, Jer. xxxi. 3. For it is not for us to mind how the work of conversion is done, so much as it is for us to know whether or no it be done. And as you can say that whereas you was once blind, you can now see,

I think there is no ground for you to fear in this respect.

*Fear.* But, friend, I have been with people who have related the dealing of the Lord to them, and in what wonderful ways he has brought them to the knowledge of the truth; and when I have not been able, (as I said before) to tell how I was brought, they have seemed to be rather astonished, and have seemingly been led to fear, as well as myself, that all was not right.\*

*Con.* This may be the case, but nevertheless, there are evidences in the word of God for you to judge by, to know whether the work be done, or not; one of which I will make bold to mention, which is this, "If any man be in Christ Jesus, he is a new creature." 2 Cor. v. 17. that is, if any man be united to Christ, (as the branch is united to the vine) by precious faith, he is a new creature; he has a new nature implanted within him; he has new desires, he has new affections, he has new inclinations, he has new pursuits. Now if this be truly thy case, thou art in Christ Jesus, and "there is no condemnation to those who are in him," Rom. viii. 1. If you can say, whereas you once delighted in the ways of sin, you now detest and abhor them. If you can say,

\* I know that there are some professors in the world, who are uncharitable enough to think, that a person's conversion is not real, unless it has been effected in some way similar to theirs.

whereas you was once fighting against God, you are now made willing to lay down the arms of your rebellion—If you can say, whereas you once despised the ways of God, and the people of God, you now love them—If you can say, that whereas you was desiring your fill of sin, you now desire to be filled with the love of God—If you can say, whereas you was once seeking death in the error of your ways, you now desire to seek the Lord Jesus—I am sure you have no ground to fear upon this head, notwithstanding what some professor may say. For my own part, I think it far from a Christian spirit, to dispute the reality of a person's conversion, because it has not been brought about in a way similar to theirs; this is limiting the Holy One of Israel. It is, in my view, as improper, as if the apostle Paul had said to others, who had been drawn to God in a milder way, "Why was not you convinced of sin in that wonderful way that I was, you was not made to labour under those convictions that I was, so that I am rather afraid that thy conversion is not real." This would have been highly improper, and therefore I think it equally improper for persons so to do in the present day.

*Fear.* But, my dear friend, there is more than what I have mentioned yet, which makes me fear much. I have lately been led to see myself, and to feel myself too, the vilest sinner living. I have

so much sin lying yet within me, that I think to be sure there cannot be one of God's people so sinful as me. For sometimes when I am endeavouring to pour out my soul before God, in my closet, my mind is wandering up and down the earth like the fool's eye. And also when I am in God's house, and would wish to do as good old Abraham, leave all at the foot of the mount, while I ascend to worship the Lord, Gen. xxii. 5. yet I find them intruding upon my mind, and often my mind is drawn off from the best things, and placed upon those things which are earthly, sensual, and devilish, James iii. 15. Yea, in a word, when I would do good, I find (to my sorrow) evil is present with me, Rom. vii. 21.

*Con.* I have conversed with many dear good people, who have been led to see themselves so vile, and so sinful, that they have cried out and said, "Why, if I was a child of God, it would not be so with me." But, my friend, give me leave to observe, it is light that makes manifest. While people remain in a natural state, they are in darkness; for it is expressly said, with respect to those who are in a state of nature, that Satan, "The God of this world, hath blinded their mind," 2 Cor. iv. 4. Thus while a man is permitted to continue in natural darkness, he never can perceive the danger to which he is exposed through sin. This is what causes the wicked to



continue in their wickedness, not perceiving their danger. My friend, you know while persons are in darkness, though there might be many different colours, yet for want of light they cannot discover them; but let light but be brought where they are, and they will soon be able to discover the difference; so let but that light which the apostle Paul saw in his journey to Damascus, which he declares to king Agrippa to be "above the brightness of the sun," Acts xxvi. 13, shine into a man's heart, and it will enable him to see something of this polluted state by nature and practice. This blessed light of God, which is communicated to the heart by the Spirit, discovers to the man something of his wretched state. For it gives him to see that he is a descendant from a corrupt stock, that he is defiled throughout by nature; that he has rendered himself a thousand times worse by practice; and this is what humbles the sinner before God; and I am sure nothing else will do it. We read of one who speaketh thus, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself." Yes, my friend, we may hear of the Lord with our ears, we may sit under the sound of the gospel, but that will never discover to us what sinners we are, so as to humble us at the foot of the cross, until the light of God's Spirit shines into our hearts. Now this light shines sometimes so bright and

clear, and discovers to the man or woman, so much of their depravity, that they are led to exclaim with one of old, and say, "Woe is me! for I am undone," Isa. vi. 5. And at other times it only shines by little, so as to discover things to the mind, at first, as trees walking. But wherever it does shine, it always discovers so much as to make the person or persons (in whom it does shine) abhor themselves before the Lord in the dust of the earth. You say, my friend, that you see yourself so vile and sinful, that you fear you are not a child of God. Now, give me leave to say, I think, that instead of fearing on this account, you ought to rejoice, for it is an evident sign that a change has been effected on thy heart. I suppose it was not thus always with you.

*Fear.* No, my friend, it was not always thus with me; for I remember the time when so far from thinking myself the vilest of sinners, I thought myself better than many around me—Yea, I thought I was good enough. But ah! I feel the difference now. I find that I am the chief of sinners; and instead of thinking myself better than others, I believe that I am the worst of all. O, my friend, I cannot tell you, how sinful I feel myself.

*Con.* Well then, I say, you ought to rejoice rather than to fear. But permit me to ask now, what effect the sight of your unworthiness and sinfulness has upon your mind.

*Fear.* Why, my friend, the effect is this, it drives me to the footstool of the Redeemer's cross, as a poor undone creature, and constrains me to resolve, like Esther, when she went before the king, saying "If I perish, I perish." Esther iv. 16. For I find it is not in my power to save myself, either in whole or in part, therefore I am led to cast myself on the Lord Jesus Christ, and if I perish to perish at his sacred feet. \_\_\_\_\_

*Con.* Blessed be God that it has this effect upon you, *i. e.* to drive you to Jesus. Whatever has a tendency to drive our souls to Jesus, is a great blessing; for to whom can a poor sinner go to better than Jesus; he has the words of eternal life, John vi. 68. He has all fulness treasured up in himself, Col. i. 19. And it is out of his fulness that we receive, and grace for grace, John i. 16. Whatever tends to drive us to Christ we should rejoice in. If afflictions will drive us to Christ, all hail affliction. If persecution will drive us nearer to the bleeding Lamb of God, welcome persecution. If distress (whether temporal or spiritual) will drive us nearer to the Redeemer, come distress. Let it be what it may, let us welcome it, for our souls get much comfort, much encouragement, and much refreshment, by coming to Jesus; like as the thirsty man is refreshed by the supply of a running spring, so is the thirsty soul refreshed by coming to the foun-

tain of everlasting life. But as it respects what you said concerning perishing, many of God's dear children have often come to that resolution, but the heart of the Saviour is too loving ever to let a poor guilty sinner perish, who is brought to his dear feet to cry for mercy.

“ How would the powers of darkness boast,  
 “ If such a soul should e'er be lost.”

We may venture to challenge the infernal spirits, ever to produce an instance to prove the destruction of such a soul. It is true, thousands are destroyed for the want of being brought to those blest resolutions, but none destroyed who are brought to them. But again, with respect to your seeing yourself so sinful and polluted—If your seeing and feeling this, makes you value and admire that blood of Jesus Christ, which has efficacy to cleanse from all sin, be thankful, and pray God to continue to shew to you your sinfulness, that you may continue to pray for the application of that blood.

“ For the whole need not a physician, but they that are sick,” Luke v. 31. But you complain of your unworthiness as well as your sinfulness. To this I answer, that I believe there is not one real child of God this day upon the face of the earth, but what sees and feels himself to be unworthy; for the Spirit of God teaches every one, whom he does teach, to feel this. We find that old Jacob was taught to know this; for when he



was going to meet his brother Esau, he addressed himself unto God, and says, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant," Gen. xxxii. 10. And not only Jacob, but we shall find that the Centurion, which we read of in the gospel, was taught this also. For after the elders of the Jews had besought Jesus to come and heal his servant, and Jesus had got near his house, he said, "I am not worthy that thou shouldest enter under my roof." Luke vii. 6. and many more which might be mentioned out of the scriptures, besides those who have lived since. And though you feel yourself to be unworthy of the least blessing from God, yet rejoice that Christ Jesus, the poor sinner's friend, is worthy; and it is the worthiness of Jesus which lays the foundation for heavenly praises: hence we read that the glorified spirits above are continually singing, "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour, and glory, and blessing." Rev. v. 12: Ever remember that Jesus is worthy; and look not so much to your own unworthiness, as to the worthiness of your exalted head, Christ Jesus. It is his worthiness that you and I, and every sensible sinner, must plead for our acceptance with God. It is his worthiness we must plead, for the bestowal of every new covenant blessing. It is his worthiness

that we are to boast of. It is his worthiness that must be the dependance of our souls. And blessed be God, while we poor sinners have got a worthy Saviour in glory, our unworthiness shall never keep us out. But, my friend, permit me to make another remark here. I think it is a great blessing to be given to see ourselves so unworthy; for while we thus see ourselves so unworthy, we are made willing to renounce righteous self, as well as sinful self, and to give all the glory (as is due) unto God. For while a person entertaineth an idea that he has worthiness or merit of his own, the worthiness and merits of Jesus are not admired. But no sooner does God discover to a man his unworthiness, but he is made willing to give all the glory to the Saviour, and with those above to crown Emmanuel Lord of all. Therefore, my dear friend, be not discouraged upon this head, but rather intreat the Lord ever to let you see and feel your unworthiness and sinfulness, for I am persuaded that will have a tendency to keep you humble; and while we are kept humble we are kept safe: hence those fine words, "God resisteth the proud, but giveth grace unto the humble," James iv. 6. And again, those sweet lines of Mr. Bunyan's.

" He that is down needs fear no fall,  
 He that is low no pride;  
 He that is humble ever shall,  
 Have God to be his guide." P. P. Book II.

*Fear.* My friend, it is the desire of my soul to be kept humble at the feet of the Redeemer; but, as I have already observed, I feel myself such a sinner, that satan tempts me to believe that I have gone too far, that I should have come to Christ sooner; that now there is no hopes of my being accepted; and thus I am often led to draw back, instead of going boldly to Jesus.

*Con.* Here is one thing which I would wish you to remember, *i. e.* that satan ever was, and still is, and ever will be, an enemy to Christ, and his followers. And whenever he knows that a soul is going to Jesus, he will endeavour (though blessed be God, he will never be able) to stop that soul; and in order to do this, he will suggest a thousand things to the mind; sometimes he will suggest that it is too soon, and at other times it is too late; but the truth is, he is greatly against the soul's coming to Christ at all. He never minds a persons professing; they may go to church on a sabbath day, but when they are brought to Jesus, he is greatly enraged. But listen not to his suggestions, go simply to Jesus, and remember what the Saviour has said for your encouragement, "All that the Father giveth me (that is, all the Father hath given me in covenant) shall come;"—Here observe, my friend, it is said, *shall come*; now if you are one of those given to Christ, you shall come to him in time; you shall come in

spite of all the rage and malice of earth and hell; you shall come; "and him that cometh to me I will in no wise (what a precious word, *in no wise*) cast him out." John vi. 37. And this is not the only encouragement which you have, as well as others, in the word of God; for it is declared by the mouth of the prophet, "Ho! every one that thirsteth, come ye to the waters," (now mind, my friend, the persons invited, the thirsty, come ye. Now if you are, as I believe you are, thirsting after God, ye are invited. It is only the thirsty that will ever come to the waters:) "And he that hath no money;"—now here is the invitation exactly suited to you; he that hath no money, *i. e.* he that hath no worth and merit of his own, he is to come. Now you say that you are tempted to keep away upon this account; but it is on this account that you are invited; "come ye, buy and eat; yea, come buy wine and milk without money and without price," Isa. lv. 1. But there is one more passage in the blessed word of God which I will mention, in order to encourage you to come to Jesus, notwithstanding all the attempts of Satan to hinder you. "And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst, come; and whosoever will, let him take the water of life freely." Rev. xxii. 17. Now, I think, here is encouragement enough for you to come; and if when you are



coming the devil should strive to throw you down and tear you, yet cry, Lord rebuke the unclean spirit!

*Fear.* I rejoice that I have such encouragement to come to Jesus, and I trust I shall be able, for the future, "to come boldly to a throne of grace, that I may obtain mercy, and find grace to help in every time of need," Heb. iv. 18. But I was going to observe to you, my friend, that there is one thing which astonishes me greatly, and upon reflection causes many fears to arise in my mind, and that is this—I have lately met with persons who say they are travelling to Mount Sion, and yet they have not those doubts and fears which I have, but quite the contrary: they seem always rejoicing upon the mount, and when I have mentioned the doubts and fears which arise in my mind, they have been ready to conclude that I was still in nature's darkness. And when I have thought of this, I have been ready to conclude, that I was yet in my sins.

*Con.* I myself have also met with those persons who have said they do not know what it is to have a doubt or a fear respecting the safety of their souls, or the reality of their conversion. I acknowledge, with respect to doubts and fears, that God is far from being glorified by our doubts and fears: but yet I entertain but a very poor hope of those persons who have no doubts; for the most

pious christians I believe that ever lived upon the earth, have at times had their doubts and fears. Nay, I cannot see how it can be otherwise, for where there are two opposite parties, there will be striving and struggles for the mastery. Now, we are by nature depraved and unholy, and when God implants grace in the heart, that is like himself, holy: now then our unholy nature and the grace of God dwelling in our hearts, causes the warfare, which every child of God experiences, more or less within. For the apostle Paul says, "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death." Rom. vii. 21, 22, 23, and 24. At another time he said, "without were fightings, and within were fears." But I know that those persons who are strangers to doubts and fears will say with respect to those words which I have mentioned, (will say) why they have said it in my hearing, that the apostle did not mean himself. Now their ignorance appears most conspicuous, if we read the 24th verse, "O wretched man that I am." The apostle says that "I am." But some have said upon this head, that the apostle Paul

was certainly beside himself when he wrote those words; this also shews their want of spiritual discernment, for it is plain, that instead of being beside himself, he was standing facing the holy law of God, and by looking into that, he discovered so much of his wretchedness, that it made him cry out in this manner. And if such a holy man as Paul had doubts, what must you and I expect? and if those fears which arise in your mind from this quarter, have a tendency to stir you up to self-examination, be thankful; for thus runs the exhortation, "Examine yourselves, whether ye be in the faith; prove yourselves," 2 Cor. xiii. 5.


*Fear.* But when I have mentioned some of those things, they have answered and said, "Why every child of God has the evidence within."

*Con.* This is granted, because it agrees with the word of God, for it is said, "The Spirit itself beareth witness with our spirits that we are the children of God," Rom. viii. 16. But the christian's evidences are not always bright alike. The sun always shines, but we do not always see it shine. And though the christian has his evidences, yet at times they are beclouded, and this causes the child of God to fear. And give me leave to say for my own part, I think that between hoping and fearing is the safest way to heaven; hope keeps us from despair, fear from presumption; so my dear friend, do not be dismayed at this, but remember that in

The fold of Christ there are young lambe, as well as sheep; that there are weak wavering christians, as well as great hearts and valiant for truth; and though you travel as it were upon crutches, yet thou art as safe as any, though not so comfortable in your own mind. But one thing more I observe, which is this, the tenderness of Jesus; he well knows the state and condition of all his people, and those who are weak he carries them in his bosom, *i. e.* he admits those to close intimacy, and such as are with young he leads gently. So that if you are as a poor weak lamb, he will take care of you, and preserve thy darling from the power of the dog, and though thou art, Fearing the Pilgrim, yet all shall be well with thee.

*Fear.* Friend, I thank you for your kind and encouraging discourse, for I trust the Lord will make it very useful to my soul; that for the future, I may take encouragement, and go on boldly in the ways of God. But now, as our conversation seems to open into a wide field, I beg leave to acquaint you with a few more causes from which my fears arise from time to time; for I trust the Lord has caused us to meet together for the good of our precious and immortal souls.

*Con.* Do, my friend, make known all the causes of fear; for if God should be pleased at this time to convey joy and peace to thy soul, and dispel the clouds from your mind, we shall have great cause





to bless his dear name in time and to all eternity. And blessed be his dear name, he does condescend to convey peace and joy through such poor instruments as we are. O that he may be pleased to do it now; but friend, proceed.

*Fear.* I have seen some persons who have set out in the ways of God, apparently very promising, and have attended the means of grace, and continued for a long time thus to do; uniting with the people of God, and have been, according to outward appearances, very humble christians; their behaviour, their life, their conversation, and all has been apparently agreeable to the gospel of Christ; and yet in time they have left off attending upon the means of grace, and so from one step to another, until at last they have been like the dog, turned again to his vomit; and to the sow that was washed, to her wallowing in the mire," 2 Pet. ii. 22. And when I have seen this to be the case, I have been grieved to the soul, and the enemy of souls has suggested to my mind, that all my profession is but a profession, that I may as well give it up, for I shall only make shipwreck of faith, and a good conscience. 1 Tim. i. 19.

*Con.* I do not know any thing (scarcely) that hurts the mind of a child of God more, than to see that those who have made a profession of the name of Jesus, turn again to the weak and beggarly elements of the world, Gal. iv. 9. I say,

it hurts the minds of God's children; it brings a reproach upon the cause of Christ; it gives the enemies of God room to blaspheme; it rejoices satan; it dishonours God, besides the fresh guilt which it brings upon their own consciences. These views should make us put up the prayer of the psalmist, "Hold thou me up, and I shall be safe," Psa. cxix. 117. But they should not make us doubt or fear. I think though that we may learn this grand lesson, *i. e.* that a mere form of godliness will do us no good, if we have not the power of it in our souls. A profession may last for a long while, but it will wear out in time. Though some continue many years under the cloak of profession, undiscovered by man, yet God discovers them, and will, when he views the guests, find them out in a moment; "and command them to be bound hand and foot, and to be cast out into outer darkness: there shall be weeping and gnashing of teeth." Mat. xxii. 13. We also read of the ten virgins, five of which were wise, and five were foolish; now the foolish ones had the lamp of profession, but not the oil of grace in their hearts, and this was the cause of rejection at last, Mat. xxv. 12. But again, when we see any who turn aside from the good old way, it proves that perseverance is sure to none but those who have the life of God in the soul. For the apostle says, speaking of some who had turned

away, " They went out from us, but they were not of us; (that is, they were not of the number of God's elect), for if they had been of us, they would, no doubt, have continued with us." The apostle puts it beyond a doubt, that if they had been of us, they would have continued with us. For Christ has shed his precious blood to purchase their redemption; and to suppose that he will not bring them to glory, is an act of high treason against the Majesty of heaven; for he has said himself, that " His sheep, (that is, his people) hear his voice, and he knows them, and they follow him:" and he says, moreover, " I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, (in covenant) is greater than all; and none is able to pluck them out of my Father's hand," John x. 27, 28, 29. It is upon the ground of their security that the apostle thus argues; " but they went out, that they might be made manifest that they were not all of us." 1 John ii. 19. But, my friend, I would wish you to understand, that I do not presume to say that the dear people of God do never fall or backslide; far from this, for they often do, and at times most grievously too; witness Peter, who even " denied his Master with oaths and curses." Mat. xxvi. 47. Witness Moses, who was called the meekest man: it is said of him, that as " soon

as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and break them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." Gen. xxxii. 19, 20. And it is further recorded, that when Moses went with a peradventure to make an atonement for the sin of the people, he returned unto the Lord, and said, " Oh! this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book," ver. 31, 32. Likewise David, the man after God's own heart, he fell most awfully; but those were restored again, being the chosen of God. And many more which might be mentioned, if there were need for it. But let me observe further, that we should, whenever we see any fall away, beseech the Lord to keep us near his bleeding side; to shelter us under the shadow of his wing, and to preserve us in the hollow of his hand. For I am sure of this, if we are left only for a moment to ourselves, that moment sees us fall, either in thought, word, or deed. But you say that satan tempts you to give up, suggesting to your mind that you will make shipwreck. Blessed be God, he has said, respecting satan, " That he is a liar



from the beginning, and the father of lies," John viii. 44. He only suggests that to your mind, because he wishes it would be so; for I believe he is enraged at the saint's persevering. But, my friend, rejoice that Jesus has engaged to keep all his people, and to raise them up at the last day, John vi. 39. Once more, I observe, that while we are kept humble before the Lord, and fearing, lest we should fall, we are the farthest from falling: for when people fall to hurt themselves much, it is generally from a high place; so it is spiritually, when the children of God fall to wound their consciences, it is generally from the top of the mountains, known among christians by the following names, spiritual pride, a mountain from which it is to be feared thousands have fell, to the wounding of their consciences, and the dishonouring of God. The next, self-confidence, as dangerous as the other—God keep you and I, my friend, and all his dear people, from this mountain, if it be his blessed will. For whenever a person gets upon this dreadful mountain, it is certain they are near a fall. The third is, vain glory. May God, in infinite mercy, keep you and I off from those mountains, and lay us low at the foot of Calvary's cross, and then we shall be safe.

*Fear.* Here is one thing, my friend, which I would observe, which is, I must confess that I do not so much fear my persevering to the end, as I

fear being permitted to fall, so as to bring a disgrace upon that cause which I profess; for I find that "A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring," Prov. xxiii. 26.

*Con.* It is a great mercy to be jealous over our own souls with a godly jealousy. I would to God, that all who profess the name of Christ, would consider the importance of their profession, and be more circumspect, and consistent in their life and conduct, and then we should not hear the ungodly so often crying out, "Ah! so we would have it," Psa. xxxv. 25. But with respect to your fearing you shall be permitted to fall, and so bring a reproach on the cause of Christ, give me leave to observe, that while you are kept praying against it, you will be kept from it. Therefore pray God to keep you always watching unto prayer; for what Christ says unto all, he says unto us, "Watch."

*Fear.* I can truly say that it is my desire to be kept low as Jesus's feet. But I was going to observe to you, that of late, I have been very much distressed, on account of adverse providences. I have been saying with good old Jacob, "All these things are against me," Gen. xlii. 36. Nay, so much have I been tried, that I have been ready to fear that all was not right.

*Con.* Remember the word of God declares; "That many are the afflictions of the righteous; but the Lord delivereth him out of them all," *Psa.* xxxiv. 19. Among those many afflictions, no doubt, is meant temporal afflictions; and at times it appears that God's children are peculiarly tried in this way. Some are called to undergo painful bereavements in families, bereavements in property, and in many more instances too numerous to mention. But, my friend, you and I should do well ever to consider who it is that is the disposer of all events; that it is our God and Father; that it is him who has died that we might live; that it is him in whose sight we are as dear to as the apple of his eye, and that his heart is too loving ever to give any thing to hurt his people; besides the promise runs thus, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," *Rom.* viii. 28. It is said, "all things," afflictions, temptations, persecutions, distresses, perils, nakedness or sword, all shall work together for good to the people of God. And I do believe that when we get to glory, that we shall bless and praise God for trials and troubles, as well as for any thing else; so that I cannot perceive that there is any room for fearing that you are not right, because you are thus tried; for God's people are all tried. But here I would observe, that you should examine and see

from what quarter those temporal trials come, because if they are our own seeking, we have reason to fear; but if it be evident that they are all sent from God, fear not; but remember the word of God says, "If ye be without chastisement, whereof all are partakers, (that is, all the sons of God), then are you bastards, and not sons," Heb. xii. 8. Remember, moreover, that the time is coming, when you shall bid adieu to this delusive world, and also to every doubt and fear, when they which have accompanied you all your journey through, shall be left behind. Happy moment!

*Fear.* Ah! my friend, the thoughts of heaven are enough to rejoice our hearts, and fire us with holy longing, to enter the blessed and happy place. But at times I look forward as it were, to heaven. I see as it were the thousands of angels, and arch-angels, and the seraphims bowing before the throne of God, crying, "holy, holy, is the Lord of hosts," Isa. vi. 3. I see also as it were the redeemed of the Lord all uniting to resound the high praises of the God-man Christ Jesus the Lord. When I thus see them by faith, how does my longing soul desire to be gone. Never did the captive long so much for liberty, as my soul longs to be set free, to take its flight into the world of glorified saints. Never did the thirsty hart pant more for the cooling streams, than my thirsty soul does to bathe in the unfathomable ocean of the everlasting love of



God. Never did the weary traveller long more for rest, than my weary soul longs to be at rest with Jesus in his courts above. Never did a loving child taken from its parents, long ~~more~~ to return to them, than my soul does, to return to that dear Saviour which has redeemed it by his blood. Never did the tired watchman long more for the morning, than my soul longs for that morning when it shall awake up in the likeness of God. But when I take a view of the road that leads to this blest abode; that there is thorns and briers all along the path; that there is satan the roaring lion; that there are ten thousand internal and external enemies to encounter with, I am ready to sit down, and say, why the dangers which are in the way make me fear I shall never enter the land; surely I shall never surmount those difficulties, and that I shall be disappointed at last, and all that I have hoped for will be blasted.

*Con.* " O unbelief! injurious bar!

Source of tormenting fruitless fear,

Why dost thou yet reply?"

Though the road to heaven is a thorny road, though tribulation is wrote on all the path, though there be thousands of enemies, and though Satan, the roaring lion, is in the road, yet do not be discouraged at this, remember the Lion of the tribe of Judah guards the way; it is he who is to conquer all our foes, yea, he hath conquered them, when

he died on Mount Calvary, for it is written, " He spoiled principalities and powers, he made a shew of them openly, triumphing over them," Col. ii. 15. And he will now cause his people to triumph over every difficulty, and notwithstanding all the difficulties which are in the way, they shall be brought through them all; and if all his people, then you and I shall also. O then let us rejoice, for the time is near at hand. But again, remember the millions that are now around the throne in glory, who are casting their blood-bought crowns at the Saviour's feet. They that are now rejoicing with the palms of victory in their hands, and clothed with immortality. Those who are now drinking in pleasure and joy at the fountain head; those who are now swallowed up in the unbounded ocean of redeeming love; those who are making the arches of heaven to resound with the high praises of redemption through the blood of Christ; those who are now viewing with unbecclouded eyes the soul transporting beauty of the Lord Jesus, and are struck with holy wonder and astonishment at his stupendous love, so eminently manifested in the redemption of their souls; those who are now gladly ascribing to him that sits upon the throne, all honour, might, majesty, and dominion; those were once in this waste howling wilderness, they were once exposed to those trials and troubles, which we are now exposed to. No doubt but

what they were often fearing, and often cast down on account of the difficulties which were in the way; but they were kept from them all, they were preserved, and above all, they were delivered out of them all; for it is said in the word of God, with respect to the glorified," These are they which came out of great tribulation," Rev. vii. 14. Now mind the word, " These are they which came out of great tribulation." The words " came out," imply that they were once in tribulation, and in great tribulation too, but they came out of it all, and he that delivered them shall deliver you and all his dear people. Those troubles are nothing to Jesus. Therefore go on, press forward, and address every trial and difficulty in the following manner: " Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain," Zech. iv. 7. Thus you will find every obstacle removed, and thou, though now doubting and fearing, shall hear the lover of thy soul say unto thee, in soul reviving language, " Come up hither;" there to enjoy a never ending eternity in resounding the high praises of the Lamb. There are no doubts nor fears there; there is no sorrow nor sighing there; there is no trouble nor distress there; no, there is nothing but joy, pleasure, comfort, peace, and uninterrupted happiness. O blessed place. Come, brother *Fearing*, rejoice and lift up your

head with joy, for the time of your redemption draweth nigh.

*Fear.* God of his infinite mercy grant that I may be so happy as to gain the wished-for place; and if I do,

“ Louder than all, this note I'll swell,  
My Jesus has done all things well.”

*Con.* I believe you will, and I trust I shall also, through the merits of my dear Redeemer.

“ There will we sing, more sweet, more loud,  
And Christ shall be our theme.”

But we must now part, therefore my prayer is,  
“ That the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, may be with thee, now and ever. Amen.”

*Fear.* Amen. The same be with thee also.

Reader, my prayer is, that you may also be blest with an happy entrance into the regions of eternal day.

“ There shall we bathe our weary souls,  
In seas of heavenly rest;  
While not a wave of trouble rolls  
Across our peaceful breast.”

REFLECTIONS



## REFLECTIONS

ON

THE STATE

OF

THE GLORIFIED SAINTS.

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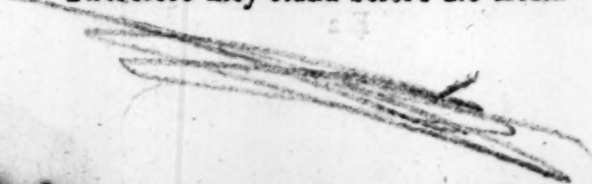
**B**E GONE vain world, no more intrude,  
There's nought in thee can do me good;  
Your flatt'ring and deluding toys,  
I'd gladly leave for heav'nly joys;  
In those my soul is truly blest,  
For those I would resign the rest.  
Come, O my soul! and meditate,  
Upon the truly happy state,  
Of those who all their work have done,  
And now reside before the throne.  
Amazing! wond'rous, only see,  
What happy multitudes there be,

E

Exulting in the Saviour's love,  
 And dwell with him in realms above.  
 From ev'ry part of earth below,  
 I find they do to glory go:  
 From ev'ry nation, kindred, tongue,  
 They do compose the happy throng.  
 But O! my soul, with wonder-see!  
 The situation where they be:  
 Before the throne, O! happy place!  
 There they beheld the lovely face  
 Of him, who bled on Calv'ry's hill,  
 But now the glorious throne doth fill.  
 Before the Lamb, how bright they shine,  
 May their blest state, one day be mine;  
 There shall I sound his wond'rous grace,  
 And view the glories of his face.  
 But O! my soul! their garments see,  
 How spotless, pure, and white they be:  
 In those white robes how bright they are,  
 May thou, my soul, such garments wear;  
 Then shalt thou stand before the throne,  
 And Christ shall claim thee for his own.  
 Behold the palms which now they hold!  
 They prove that they for Christ were bold;  
 They fought the fight of faith, and they  
 Are crown'd by God, in endless day.  
 But hark, my soul! hear how they sing,  
 Th' eternal glories of their King;  
 Salvation fills their exalted voice,  
 And in the Lamb their souls rejoice.

How happy are their spirits now,  
 Behold! with what delight they bow  
 Before the throne, where Christ doth set,  
 And worship at his sacred feet.  
 Besides th' unnumber'd host, there are,  
 Legions of happy angels there,  
 Who gaze with wonder for to see,  
 Such a delightful company;  
 And they, with heart, and voices join,  
 In work and worship so divine:  
 They prostrate fall, before the throne,  
 And worship God, and Christ in one.  
 They know he's worthy to receive,  
 The utmost glories they can give,  
 Therefore they cry with loudest strain,  
 Amen, amen, amen again.  
 Blessing and glory to the Lamb,  
 Let heav'n resound his sacred name;  
 Thanksgiving, honor, pow'r, and might,  
 Be giv'n to God—it is his right;  
 And this not only now and then,  
 But evermore, again amen."  
 Hark, O! my soul! the heavens ring,  
 With praises to th' eternal King;  
 Both saints and angels now unite,  
 To praise the Lord in realms of light.  
 O could I rise and join the throng,  
 I'd roll his precious name along,  
 And strive to outsing all the throng,  
 While hallelujah's fill'd my song.

Come, O! my soul, and soar on high,  
 And ask the elder that is nigh,  
 Who they are that thus are blest,  
 And now have enter'd into rest?  
 Ask whence they came, that they are there,  
 In that eternal bliss to share?  
 Be still, my soul, attention pay,  
 And hear what 'tis the elders say;  
 " These happy souls, are they who came,  
 Thro' tribulation and thro' pain;  
 In sorrow they were once like you,  
 But they by faith have waded thro',  
 From sin they now have their release,  
 And they enjoy eternal peace."  
 Hear this, my soul! and courage take,  
 The cross is not thy heart to break;  
 This is the way to joys unknown,  
 And be ye sure, no cross, no crown.  
 The patriarchs, and prophets they,  
 The cross sustain'd thro' all the way;  
 Th' apostles, martyrs, fathers too,  
 Had tribulation to pass through.  
 Rejoice, my soul, for soon you'll be,  
 United to that company  
 Who now surround the glorious throne,  
 And sing the Saviour's grace alone.  
 But hark! the elder more does say,  
 " By blood their sins were wash'd away;  
 By blood, yes, Jesu's precious blood,  
 Therefore they stand before the Lord."





They once were vile, unclean, like you,  
 'Till Calv'ry's pard'ning blood they knew;  
 In that their sins were wash'd away,  
 And now they dwell in endless day."  
 Dost thou, my soul, attend to this?  
 And canst thou think at last to miss  
 The port of everlasting good,  
 When thou hast felt the Saviour's blood?  
 Rejoice and triumph in the way,  
 You soon shall dwell in endless day;  
 For all who feel the Saviour's blood  
 Apply'd to them, shall dwell with God.  
 But further, hear the elder say,  
 " They serve Jehovah night and day,  
 Unweary'd they do all unite,  
 To sing his praises with delight;  
 While ages roll, they still the same,  
 Resound the praises of the Lamb.  
 Yea, these are happy, happy, yea,  
 And shall be thro' eternal day.  
 Nothing whatever can molest,  
 The peace they have within their breast;  
 With heav'n without, and heav'n within,  
 They drink eternal pleasures in."  
 Canst thou, my soul, hear this good news,  
 And yet the Saviour's cross refuse?  
 When once eternal joys you gain,  
 You'll be rewarded for your pain.  
 Besides, the trials which you meet,  
 Are only sent to make you fit

To dwell among the saints in light,  
And in their praises to unite.

“ But what does most their joy fulfil  
Is, Christ, the Lamb, doth with them dwell:  
He on them sheds a sacred light,  
And fills their souls with pure delight.  
He dwells among them, them to bless,  
And seal them with eternal peace.  
The joys which they at length possess,  
Are everlasting, nothing less.  
The object which their spirits love,  
Doth now their works of praise approve;  
Of which a token thus he gives,  
He in the midst for ever lives.”

Ah! this, my soul, will you delight,  
To have your Saviour in your sight;  
And ever, ever, view the Lord,  
Oh! this will joy and peace afford.  
Thou then no more shalt lose a sight  
Of him, who is thy whole delight;  
But ever near thy God shalt be,  
And thus remain t' eternity.

“ Their ev'ry want is now supply'd,  
By dwelling near the Saviour's side;  
They hunger'd once, but now no more,  
They ever feed on Jesu's store.  
They after springs no more shall pant,  
For living springs the Lord shall grant;  
Yea, like an ocean pleasures roll,  
To fill each disembodiy'd soul.

The burning sun they'll not endure,  
 Shelter'd by Christ they are secure.  
 How blest are these, no tongue can tell  
 Who do with Christ the Saviour, dwell.  
 The Lamb, the bleeding Lamb will feed  
 Their souls with living bread indeed;  
 He them will lead to fresh supplies,  
 And wipe the tears from all their eyes.  
 They sorrow'd once, yea, often wept,  
 But their immortal souls Christ kept;  
 He brought them thro' to joys on high,  
 And now he wipes their sorrows dry.  
 They now to trials strangers are,  
 In everlasting pleasures share;  
 They now rejoice before the throne,  
 And Jesus Christ and they are one.  
 They've done with all deluding toys,  
 And nothing can disturb their joys.  
 And when at last their bodies rise  
 To join their spirits in the skies,  
 United then again they'll be,  
 And reign to all eternity."——  
 Come then, my soul, cheer up, go on,  
 You soon will reach the wish'd for throne;  
 'Tis purchas'd by the Saviour's blood,  
 And thou shalt ever reign with God.  
 Your sorrows now, how light they are,  
 When with such joys you them compare?  
 Bear up, my soul, look forward still,  
 You soon a place in heav'n shall fill;

And sing aloud the wond'rous grace,  
 Of Jesus Christ, the Prince of Peace.  
 There thou shalt count his mercies o'er,  
 And never sin, nor grieve no more;  
 No sorrow there, no trials known,  
 For all is joy, and peace alone;  
 There pleasures like an ocean roll,  
 For you, redeemed purchas'd soul.



*IMMANUEL Crowned the Lord of All.*

Rev. xix. 12.

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I.

**Y**E angels who in glory reign,  
And sing in most seraphic strains;  
Ye who before the altar fall,  
O crown Immanuel Lord of all,

II.

Ye saints who stand before the throne,  
And sing his sov'reign grace alone,  
O join together, great and small,  
To crown Immanuel Lord of all.

III.

Ye thousands who are cloath'd in white,  
And dwell in uncreated light,  
At his dear feet devoutly fall,  
And crown Immanuel Lord of all.

IV.

Ye heralds who from place to place,  
Proclaim salvation by free grace,  
To Calv'ry guilty sinners call,  
And crown Immanuel Lord of all.

V.

Ye ransom'd sinners, who remain  
Within the reach of sin and pain,  
O, at his footstool humbly fall,  
And crown Immanuel Lord of all.

VI.

Ye guilty sinners, who remain  
In bondage under satan's chain,  
Come now—for mercy humbly call,  
And crown Immanuel Lord of all.

VII.

Ye angels, saints, and heralds join,  
To praise Immanuel all divine;  
And sinners come and gladly crown,  
Immanuel King and Lord alone.

Hallelujah! Amen.

FINIS.

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